

## THE ANTS WISDOM.

Useful Lessons We May Learn from the Little Insect.

Dr. Talmage Draws an Interesting Sermon from a Little Insect Trained for Moral or Religious Purposes.

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Washington, April 28.—In this discourse Dr. Talmage draws his illustrations from a realm seldom utilized for moral and religious purposes; text, Proverbs, v., 6-8, "Go to the ant, thou sluggard, consider her ways and be wise, which having no guide, overseer or ruler, provideth her meat in the summer and gathereth her food in the harvest."

The most of Solomon's writings have perished. They have gone out of existence as thoroughly as the 20 books of Pliny and most of the books of Aeschylus and Euripides and Varro and Quintilian. Solomon's Song and Ecclesiastes and Proverbs, preserved by inspiration, are a small part of his voluminous productions. He was a great scientist. One verse in the Bible suggests that he was a botanist, a zoologist, an ornithologist, an ichthyologist and knew all about reptiles. I Kings, i., 10, "He spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts and of fowls and of creeping things and of fishes." Besides all these scientific works, he composed 1,000 proverbs and 1,000 songs.

Although Solomon lived long before the microscope was constructed, he was also an insectologist and watched and described the spider build its suspension bridge of silk from tree to tree, calling it the spider's web, and he notices its skillful foothold in climbing the smooth wall of the throne room in Jerusalem, saying: "The spider taketh hold with her hands and is in king's palaces." But he is especially interested in the ant and recommends its habits as worthy of study and imitation, saying: "Go to the ant, thou sluggard, consider her ways and be wise, which, having no guide, overseer or ruler, provideth her meat in the summer and gathereth her food in the harvest."

But it was not until about 300 years ago, when Jan Swammerdam, the son of an apothecary at Amsterdam, Holland, began the study of the ant under powerful lens that the full force of Solomon's injunction was understood. The great Dutch scientist, in his examination of the insect in my text, discovered as great a display of the wisdom of God in its anatomy as astronomers discover in the heavens, and was so absorbed and wrought upon by the wonders he discovered in the ant and other insects that body and mind gave way, and he expired at 41 years of age, a martyr of the great science of insectology.

No one but God could have fashioned the insect spoken of in the text or given it such genius of insect, its wisdom for harvesting at the right time, its wonders of antennae, by which it gathers food, and of mandibles, which, instead of the motion of the human jaw up and down in mastication, move from side to side; its nervous system, its enlarging doors in hot weather, for more keeps of breeze, its mode of attack and defense, closing the gate at night against bandit invaders; its preparation of the earth for human residence, its social life, its republican government, with its consent of the governed; its maternal bivalves, the habit of these creatures of gathering now and then under the dome of the ant hill, seemingly in consultation, and then departing to execute their different missions.

But Solomon would not command all the habits of the ant, for some of them are as bad as some of the habits of the human race. Some of these small creatures are despisers and murderers. Now and then they marshal themselves into hosts and march in straight line and come upon an encampment of their own race and destroy its occupants, except the young, whom they carry into captivity, and if the army come back without any such captives they are not permitted to enter, but are sent forth to make more successful conquest. Solomon gives no commendation to such sanguinary behavior among insects any more than he would have commended sanguinary behavior among men. These little creatures have sometimes wrought fearful damage, and they have undermined a town in New Granada, which in time may drop into the abyss they have dug for it.

But what are the habits which Solomon would enjoin when he says: "Consider her ways and be wise?" First of all, providence, forethought, anticipation of coming necessities. I am sorry to say these qualities are not characteristic of all ants. These creatures of God are divided into carnivorous and cannibals. The latter are not frugal, but the former are frugal. While the air is warm

and moving about is not hindered by ice or snowbank, they import their caravans of food. They bring in their caravans of provisions; they haul in their long train of wheat or corn or oats. The farmers are not more busy in July and August in reaping their harvest than are the ants busy in July and August reaping their harvest. They stack them away; they pile them up. They postpone when they have enough. They appropriate a sufficient amount to last them until the next warm season. When winter comes, they are ready. Show ye whence meat! Hang your limbs from the tree branches. Inhabit all the highways under snowdrifts enough for all the bottoms of the hills. Hunger abateth not, and plenty abideth. God, who feedeth every living thing, has blessed the ant hill.

In contrast with this insectile behavior, what do you think of that large number of prosperous men and women who live up to every dollar that they make, raising their families in luxurious habits and at death expecting some kind friend to give their daughter employment as music teacher or typewriter or government employee? Such parents have no right to children. Every neighborhood has specimens of such imbecility. The two words that most strike me in the text are "summer" and "winter." Some people have no summer in their lives. From the rocking cradle to the still grave it is relentless January. Infancy followed by some crippling accident or illness of eyesight or dullness of hearing or perversion or disease or unfortunate environment make life a perpetual winter. But in most cases there is a period of summer, although it may be a short summer, and that is the time to provide for the future.

One of the best ways of insuring the future is to put aside all you can for charitable provision. You put a crumbling stone in the foundation of your fortune if you do not in your plans, regard the sufferings that you may alleviate. You will have the pledge of the high heaven for your temporal welfare when you help the helpless, for the promise is: "Blessed is he that considereth the poor. The Lord will deliver him in time of trouble." Then there is another way of providing for the future. If you have \$1,000 a year income, save \$800; or \$2,000 a year, save \$800; or \$3,000, save \$1,000. Do you say such economy is mean-spirited? I say it is a vast economy for you to make no provision for the future, and compel your friends or the world to take care of you or yours in case of bereavement or calamity.

Going out of this world without leaving a dollar for those who remain behind, if you have done your best you have a right to put your head in calm confidence on the pillow which Jeremiah shook up in the forty-ninth chapter of his prophecy: "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." But if having the means through mortgages or houses or life insurance for providing for helpless widowhood and orphanage you make no provision for post mortem need, how dare you go and take a palace in Heaven and let your wife and children go to the poorhouse or into a struggle for bread that makes life a horror and sometimes ends in suicide?

But my subject reaches higher than temporality — foresight for the soul, provision for eternal experiences, preparation for the far beyond. Ant hills, speak out and teach a larger and mightier lesson of preparing food for the more important part of us! Do you realize that a man may be a millionaire or a multimillionaire for time and a bankrupt for eternity, a prince for a few years and a pauper forever? The ant would not be satisfied with gathering enough food for half a winter or quarter of a winter. But how many of us seem content, though not having prepared for the ten-millionth part of what will be our existence! Put yourself in right relations to the Christ of the ages, through Him seek pardon for all you have ever done wrong and strengthen for all you will be called to endure, and there will be no force in life or death or eternity to discomfit you. I declare it! There is enough of transforming and strengthening power in Christ for both hemispheres.

Furthermore, go to the ant and consider that it does not decline work because it is insignificant. The fragment of seed it hauls into its habitation may be so small that the unaided eye cannot see it, but the insectile work goes on, the carpenter ant at work above ground, the mass ant at work underground. Some of these creatures mix the leaves of the fir and the oakkins of the pine for the roof or wall of their tiny abode, and others go out as hunters looking for food, while others in domestic duties stay at home. Twenty specks of the food they are moving toward their granary pot on a balance would hardly make the scales quiver. All of it work on a small scale. There is no use in our refusing a mission because it is insignificant. Anything that God in His crea-

tions puts before us to do is important. The needle has its office as certainly as the telescope and the microscope as a parliamentarian scroll.

There is no end of our waiting time and energy in helping for other others. There are millions of people to do the big and overwhelming work of the church and the world. No lack of ingenuity or means, no lack of money or engineers for helping Niagara or tunneling Rocky mountains. For every big enterprise of the world there are men. What we want is private soldiers in the common ranks, masters not ashamed to wear a broadsword, candidates for ordinary work to be done in ordinary ways in ordinary places. Right where we are there is something that God would have us do. Let us do it, though it may seem to be as unimportant as the rolling of a grain of sand into an ant hill.

Furthermore, go to the ant and consider his individualism. If by the accidental stroke of your foot or the removal of a timber the wing of the insectile world are destroyed, instantly they go to rebuilding. They do not sit around moping. At it again in a second. Their bright immediacy gives way to their industry. And if one scheme of usefulness and our plans of work fail, why sit down in discouragement? So large ant hills as have ever been constructed will be constructed again. Put your trust in God and do your duty, and your best days are yet to come. You have never heard such songs as you will hear, nor have you ever lived in such grand abode as you will yet occupy, and all the worldly treasures you have lost are nothing compared with the splendor that you will yet own. If you love and trust the Lord, Paul looks you in the face and then waves his hand toward a Heaven full of palaces and thrones, saying: "All are yours!" So that what you fail to get in this present life you will get in the coming life. Go to work right away and rebuild as well as you can, knowing that what the trustees of earthly industry fail to rear the keepers of heavenly reward will more than make up. Perseverance is the lesson of every ant hill. Waste not a moment in needless regrets or unhealthy repining. Men fret themselves down, but no man ever yet fretted himself up. Make the obstacles in your way your conditions, as all those have who have accomplished anything worth accomplishment.

Furthermore, go to the ant and learn the lesson of God-appointed order. The being who taught the insect how to build was geometer as well as architect. The paths inside that little home radiate from the door with as complete arrangement as ever the boulevards of a city radiated from a triumphal arch or a flowered circle. And when they march they keep perfect order, moving in straight lines, turning out for nothing. If a timber is in the way, they climb over it. If there be house or barn in the way, they march through it. Order in architectural structure, order in government, order of movement, order of expedition. So let us all observe this God-appointed rule and take satisfaction in the fact that things are not at loose ends in this world. If there is a Divine organization in a colony or republic of insects, is there not a Divine regulation in the lives of immortal men and women? If God cares for the least of His creatures and shows them how to provide their meat in the summer and gather their food in the harvest, will He not be interested in matters of human livelihood and in the guidance of human affairs? I preach the doctrine of a particular Providence. "Are not two sparrows sold for a farthing, and yet not one of them is forgotten before God? Are ye not of more value than many sparrows?" Let there be order in our individual lives, order in the family, order in the church, order in the state. In all the world there is no room for anarchy.

But we live in times when there are so many chasings. There seems almost universal unrest. Large fortunes swallow up small fortunes. Civilized nations trying to gobble up barbaric nations. Upheaval of creeds and people who once believed everything now believing nothing. The old book that Moses began and St. John ended bombarded from scientific observations and college classrooms. Amid all this disturbance and uncertainty that which many good people need is not a stimulus, but a sedative, and in my text I find it—Divine observation and guidance of ministerial affairs. And nothing is to God large or small—planet or ant hill—the God who easily made the worlds employing His infinity in the wondrous construction of a spider's foot.

But before we leave this subject let me thank God for those who are willing to endure the fatigues and self-sacrifice necessary to make revelation of the natural world, as reinforcing the Scriptures. If the microscope could speak, had a story it could tell of hardship and poverty and suffering and perseverance on the part of those who employed it for important discovery. It would tell of the blinded eyes of M. Struve, of the Huberts and of scores of others, after inspecting the minute objects of God's creation, staggered out from their cameras with vision destroyed. The hour is many a professor's study the work of putting eyesight on the solar system is going on. And what greater loss can

those poor believers to us is important. The needle has its office as certainly as the telescope and the microscope as a parliamentarian scroll.

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one suffer than the loss of eyesight unless it be loss of reason? While the telescope is reaching farther down, both are exclaiming: "There is a God, and He is infinitely wise and infinitely good! Worship Him and worship Him forever!"

And now I beseech myself of the fact that we are close to a season of the year which will allow us to be more out of doors and to confront the lessons of the natural world, and there are voices that seem to say: "Go to the ant; go to the bird; go to the flowers; go to the fields; go to the waters." Listen to the cantatas that drop from the gallery of the tree tops. Notice in the path where you walk the lessons of industry and Divine guidance. Make natural religion a commentary on revealed religion. Put the glow of sunrise and sunset into your spiritual experiences. Let every star speak of the morning star of the Redeemer, and every aromatic bloom make you think of Him who is the Rose of Sharon and the Lily of the Valley, and every overhanging cliff remind you of the Rock of Ages, and every morning suggest the "dayspring from on high, which giveth light to those who are in darkness," and even the little hillock built by the roadside or in the fields reminds you of the wisdom of imitating in temporal and spiritual things the insectile fore-thought, "which having no guide, overseer or ruler, provideth her meat in the summer and gathereth her food in the harvest."

**How Could He, Indeed.**  
She—How dare you speak to me when you don't know me!

He—Well, how am I going to know you if I don't speak to you?—Town Topics.

**SIXTHES**  
Born, near this city, Sunday morning, April 28th, to the wife of Mr. F. C. Krol, a boy.

Born, near Concordia, to the wife of Jas. Steele, on Monday, April 29, 1891, a girl.

Born, to the wife of Ed. Bartels, of near Concordia, on Wednesday, May 1, 1891, a girl.

Born, in Concordia, to the wife of W. C. Libber, recently, a girl.

**DEATHS**  
Died, in Kansas City, Monday morning, April 28, 1891, Mrs. Lillian Mansing, daughter of Mr. Ed. Kramer, who formerly resided in our city.

**HARVEST NOTICE**  
Lexington, Mo., May 1, 1891.  
I wish to inform you that I am now agent for the McCormick Harvesting Machine Co. both at Lexington and Wellington.

We now have samples of Binders, Mowers and Rakes set up at each place. Call at either of my Lumber Yards and look them over, and get prices and terms. I will also have at both yards a full stock of Massis and Small Twines.

Remember that McCormick's agents always have a full line of repairs on hand, which will save you much time and money at harvest time. Respectfully,

J. R. MOOREHEAD.

**German Pioneer Day.**  
Arrangements for the entertainment of the German Pioneers who will be Concordia on May 1st, have been completed. An annual meeting, a picnic to be given during the day and a picnic in the evening. Every family invited to attend.

**PROGRAMME.**

Reception of guests at the formation and march to the Concordia Band.

AT THE HALL

1. March, "Zeno" . . .

Concordia Orchestra

2. Selection, "Lauretta Boyd" . . .

Concordia Orchestra

3. Address of Welcome, by

King

4. "Deutschland," German Hymn . . .

Concordia Orchestra

5. Xylophone Solo . . .

Mr. Ang. F. Bracken

6. "Life is a Dream" Waltz . . .

Orchestra

7. "Bon Ton" Medley Overture . . .

Orchestra

8. Conclusion and march to the

Dinner.

**DINNER.**

1. Journey of the Pilgrims to the Pil-

grim

2. Music by Concordia Band

3. Festal Greeting by the old Drunks

4. Music by Concordia Band

5. Oration by Mr. K. Baetz, Pres.

the Pioneer Society

6. Music by Concordia Band

7. "Watch on the Rhine" song by

After this there will be music on

base ball, etc.

Country papers please copy.

**Notice to Bridge Contractors.**

I will let for construction, to the best bidder, on

THURSDAY, MAY 21, 1891.

a wooden bridge for construction, to be foot long, to be built across broad stream, between Hicklin & on line between sections 14 and 15, range 26, and about two rods wide of the line between ranges 25 and 26.

Letting will take place at bridge site, o'clock, a.m.

Plans and specifications will be given and place of letting.

Contractor is to give bond for making bridge at the law offices.

Commissioner reserves the right to accept or reject bids.

May 21st B. D. WEEDON, Commissioner.

**TRUSTEE'S SALE.**

Whereas, Susan Drury and George Drury, husband, by their deed of trust, dated July 4th, 1890, recorded in office of Register of Deeds at page 169, copy of the same signed, as trustee, the following described real estate, situated in said Lafayette County, to-wit: Sec. 16, Twp. 32, Range 26, between lines 14 and 15, and 16 and 17, on the 14th day of May, 1891, between the hours of 9 a.m. and 1 p.m., before J. O. Lusk, Commissioner of Probate, in the County of Fayette, Missouri, in trust to secure the payment of the sum of \$1,000, having been made in the payment of some of said notes, I will, at the request of the legal holder thereof, sell public auction to the highest bidder, for cash, at the front door of the court house, in the town of Lexington, Lafayette County, Mo., on the 14th day of May, 1891, between the hours of 9 a.m. and 1 p.m., before J. O. Lusk, Commissioner of Probate, in the County of Fayette, Missouri, in trust to secure the payment of the sum of \$1,000, having been made in the payment of some of said notes, I will, at the request of the legal holder thereof, sell public auction to the highest bidder, for cash, at the front door of the court house, in the town of Lexington, Lafayette County, Mo., on the 14th day of May, 1891, between the hours of 9 a.m. and 1 p.m., before J. O. Lusk, Commissioner of Probate, in the County of Fayette, Missouri, in trust to secure the payment of the sum of \$1,000, having been made in the payment of some of said notes, I will, at the request of the legal holder thereof, sell public auction to the highest bidder, for cash, at the front door of the court house, in the town of Lexington, Lafayette County, Mo., on the 14th day of May, 1891, between the hours of 9 a.m. and 1 p.m., before J. O. Lusk, Commissioner of Probate, in the County of Fayette, Missouri, in trust to secure the payment of the sum of \$1,000, having been made in the payment of some of said notes, I will, at the request of the legal holder thereof, sell public auction to the highest bidder, for cash